Lutheran Herald

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PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

Bishop Lajos Ordass of Hungary —"of whom the world is not worthy"

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- "Love the Negro"
- Navigating the Narrows

A Time for Imperatives

By the Rev. Paul D. Sather

It seems that one of the popular pastimes of today is to preach and to teach with a question mark. This is supposed to be a sign of intellectual attainment. We know that questions can be used for a good purpose, to stimulate thought and cause the listener to search the Word and his own heart to find the bedrock of reassurance. However, it's something quite different and often dangerous to disturb to the point of doubt, and thus drive the weak one deeper into despair and eventually destroy his faith.

There are those at loose in the world who pride themselves on questioning the truth of the Scriptures, who think it's popular to create doubt, who leave the listener uncertain of God and His grace.

Our world, which is being shaken to its very foundations by the scourge of Communism and the unbelievable possibilities of the space age, needs imperatives, not the question mark. This is a time for constructive witness, courageous conviction. This is the time to sound the clear note of the trumpet, to stand with the prophets, "Thus saith the Lord!"

Every preacher and teacher who has precious souls committed to care ought to use the exclama point! For the responsibility of ambassador is to declare the wo of creation, redemption, revelat to stand in awe before the maj of the Most High who has m fested Himself in the person of J Christ.

How often is heard this hesita "It is difficult to distinguish betw fact and fancy, myth and messag some subtracting is permissib "Can we really believe this in enlightened age?"

It may be popular to question, is it profitable? The confession of faith needs to ring with clarity conviction from our lips and Then the world will be thrust in state of wonder and be led to truth that sets men free!

Is your life, your word, your ness a question mark so those ab you are disturbed to the place of certainty? Or is your life an excla tion point, so those you meet are rested to consider what it mean be a new creature in Christ? D your witness have such a telling fect upon the world? This is a for imperatives!

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Within the ELC

Lutheran Herald

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"Love the Negro"

The Negro has been a spiritually neglected person—and in an ELC congregation in Chicago he is responding to the teaching ministry of the Lutheran Church . . .

By O. G. Malmin

Miss Fannie Smith, parish worker, is a product of a Lutheran congregation in Mobile, Alabama. Her job is almost a "24-hour-a-day" responsibility.

It is difficult to know where one ought to begin. This is to be the story of, or at least a story about, the only congregation in The Evangelical Lutheran Church whose membership is almost entirely made up of Negroes; yet a congregation which is not intentionally "segregated" — where white members are as welcome as colored, where the pastor is white and the parish worker Negro, where there are as many white Sunday school teachers as Negro. A congregation which worships in the vicinity of Chicago's Skid Row, but whose members are very insistent that the visitor shall understand that Skid Row is strictly "white"; they want no truck with it. A congregation whose members, at least many of them, live in tenements which are veritable hovels, but who show up at church, young and old alike, neatly and carefully dressed. A congregation very few of whose members have a Lutheran background but who are attracted there because of the *teaching* character of the ministry. A congregation of some 350 baptized members, over 200 of whom have been baptized in the less than three years the congregation has existed. No—it is not easy to know where to begin that story.

So let's plunge right into the middle of it and see what develops. A Sunday morning in Chicago. The pastor of Community Lutheran Church, 1701 W. Monroe St., the Rev. Joseph O. Valtinson, meets his guest preacher for the day (the writer of this article) at the hotel. Together they drive to the church—a century-old structure which houses not only Community Lutheran and its activities, but the Lutheran Home Rescue Mission as well. (By the way, a later story will be devoted to the Mission. My first thought was to combine the story of congregation and Mission, but it is better to devote an article to each.)

About the church building. It was erected by the Mormons and served them for many years. Later it was owned by the Spiritualists. Then by the Odd Fellows. During Prohibition days it added a lurid chapter to its history; the notorious Touhy Gang used it to store bootleg liquor and as a hideaway. Finally, it was bought by the Lutheran Home Rescue Mission, which now shares it with the congregation. Not exactly a beautiful structure, it has the advantage of being large and usable. There is ample room for all the activities of Mission and congregation, and a couple of nice apartments besides. It is clean and well kept.

Sunday school is first on the program. Lutheran Community Church has two Sunday schools, morning and afternoon, with a total enrollment of between 500 and 600, almost all colored. The morning group is the smaller of the two; about 125 in attendance the Sunday I was there. Most of the teachers were Negroes, I noticed. In the afternoon the attendance was much larger, a total of probably 300 or more. The division into two groups goes back to the original Sunday school conducted by the Mission, which was held in the afternoon in order to secure enough volunteer teachers.

Speaking of teachers, I attended a prayer session before Sunday school opened that afternoon. About a dozen were present. They proved to represent almost as many congregations all over the city. Practically every Lutheran general body had furnished at least one teacher, including one or two from the Lutheran Church—Missouri Synod. These people serve, year in and year out, without any financial remuneration. They are capable and consecrated. They run a mighty fine Sunday school.

It was a thrill to preach to the congregation. The attendance was not large but certainly compared favorably with the attendance at many another church. Pastor Valtinson warned me that "abstractions" in the pulpit should be avoided. "Be simple and practical," said he. When I saw the number of children present at the service, I could well understand that admonition. (Three young hopefuls, about ten years old, occupied a prominent place directly below the pulpit. One of them, really dressed up for the occasion, kept his "pork pie" hat on during the proceedings; I didn't blame him; it was a lovely hat. But he went fast asleep during the prayer before the sermon and awoke at the "Amen" at the close.

Pastor Valtinson finds that a very important part of his ministry is counselling. He is pictured at his desk, talking with one of those to whom the church ministers.

After almost a century of use for many things by groups, this is now the home of the Lutheran Home R Mission and Community Lutheran Church.

The other two listened with what the preacher hoped was rapt attention.)

The service was simple and rather non-liturgical. The singing was exceptionally fine, led by a large choir. (What a special gift of song God has given our brothers and sisters "of another color"!) And, be it added, seldom had the guest preacher faced a more attentive congregation.

The dinner hour gave an opportunity to learn a great deal. Pastor Valtinson and his equally active wife had arranged that the parish worker, Miss Fannie Smith, should be a guest at dinner. It ended up with the three being the guest preacher's guests, so that no time need be wasted in preparing a meal. Around the table in a large restaurant, the education of an editor proceeded apace.

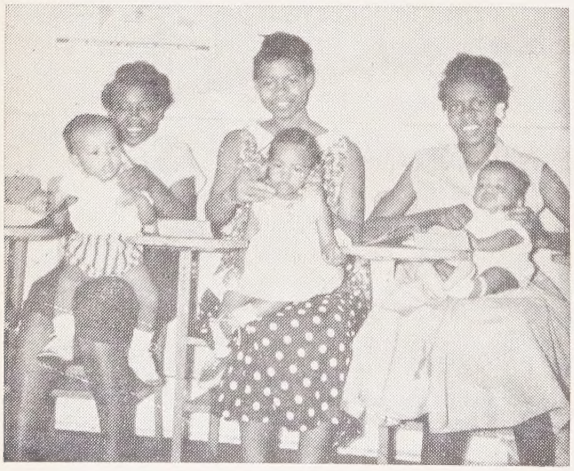
That parish worker—what a girl! A native of Mobile, Alabama, she was raised in one of those fine Negro congregations in which the American Lutheran Church has long specialized. She has attended the Lutheran Bible Institute, Minneapolis, and has had a year of college. Now she is giving her life joyfully in a situation which calls for a good deal more than is expected of the ordinary run of parish workers.

She told about her work, including such amusing little sidelights as her efforts to prepare some of her girls for attendance at Bible camp this summer. "The rest of the young people aren't going to be ashamed of my girls!" she insisted. I am sure they will not be. Fannie lives in one of the apartments in the church and seems to look upon her job as pretty much a 24-hour-a-day proposition.

As to Pastor Valtinson and his wife, much could be said. When, some three years ago, it became evident that a congregation must be organize order to complement the work o Mission, he was called. His sole nection with work among Ne hitherto consisted in the fact tha was on the board of the Mission accepted because he had to; it be clear to him that this was a divine So he resigned his parish at De Ill., and, with his wife, moved to cago. The children in the Valt family are grown and in home their own. So the two of them, h and wife, can undertake a joint m try, one which, they both admit, many ways exceedingly difficult at the same time rich and full happy.

In preparation for his new min Pastor Valtinson visited a numb Negro congregations, especially i East. He asked the pastor of o them if there were any special p

Baby sitters are not easily come by. Solution? Take the youngsters along to Sunday school. The three mothers are members of a Bible class.



Dr. A. P. Skoog, Skokie, as a Christian service, spends one evening a week at the church providing medical help. On an average evening he sees as many as 18 patients.

les he ought to learn. Yes, the pastor eplied, there are three:

"First, love the Negro!

"Second, love the Negro!

"Third, love the Negro!"

So with those words—so reminiscent of what our Lord said to Peter, "Feed my lambs . . . Tend my sheep . . . Feed my sheep"—he began work, feeling his way. He soon learned that much of his time would have to be used in counselling, and he continues to do a great deal of it. He learned that his must be a teaching ministry, because most of the people he was dealing with were spiritually illiterate. And he learned that they responded eagerly to the Gospel. Baptisms—over 200 total; more than 50 thus far in 1958. They learned to respect him, he them. A more beautiful relationship between pastor and people one will seek far to find.

But why a congregation there? Why a Lutheran congregation? And why, above all, a congregation of The Evangelical Lutheran Church?

The answer to the first question is, of course, because of the great spiritual need. There are plenty of sects at work; but there is very little substantial evangelization being done.

As for the Lutheran aspect, it is another instance of something I learned some years ago on a visit to some of the Negro congregations in the Deep South. There is a saying there that "if you meet a Negro who is not a Southern Baptist, it means that someone has been tampering with his religion." It is not that simple a matter, however. The truth is that, both North and South, the Negro has been a spiritually neglected person; and that far too much of the spiritual nurture which has been offered him has been of a highly emotional and sickeningly sentimental quality. He has come to respond gratefully to the solid meat of the Gospel. That is why the Lutheran Church, by and large, is able to make a real impact.

And how did the ELC get into the picture? Chiefly because of the Lutheran Home Rescue Mission, which is largely supported by people and congregations of our Church. As the work went on (as already remarked, we are going to devote a following article to the Mission), it of course became necessary for the Mission to take over many functions which really belong to a Christian congregation. The logical step was, therefore, to establish a congregation, and that is what has been done.

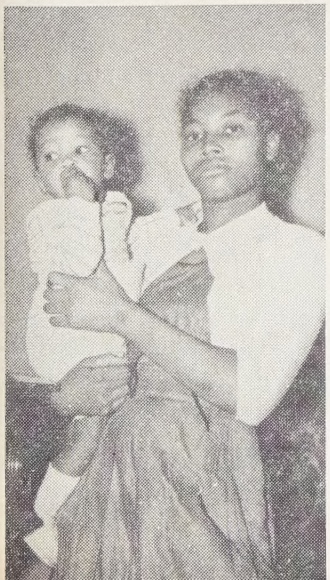
What of the future? Difficult to say. The neighborhood is not good; quite the contrary, in fact. One of two things will almost inevitably happen. It may be that one of the great "freeways" will do away with the neighborhood entirely. In such a case, Lutheran Community Church will have to follow its people to some other part of the city. The Negro population of Chicago is growing by leaps and bounds so there is no question as to the need for the congregation. The other possibility is that the present tenements will be razed to make room for more adequate housing, in which case the future of the congregation is assured.

Pastor Valtinson is optimistic about the outlook of things. He sees no reason why there should not, in the course of a few years, be a congregation of a thousand members. At present, the Department of Home Missions is helping pay the pastor's salary, but in annually decreasing amounts, with self-support not far away. The plane of congregational giving is low, of course. Pledges range from ten cents to five dollars a Sunday. But even that counts up, and there is every reason to believe that the congregation can carry itself.

The future relationship between the congregation and the Mission is unresolved. There are those who believe that the two should be entirely separate. I have no opinion to express. This much is sure, that the two are working in a common cause and are co-operating perfectly. The future will indicate its own determination of the relationship.

So now The Evangelical Lutheran Church has what amounts to an all-Negro congregation. Which proves, as Pastor Valtinson points out, that "it can be done." I hope that the "propaganda value" (using the word "propaganda" in the good sense) will be great. It is not only the Valtinsons of the Church who need to have as their motto, "Love the Negro." The rest of us need it, too, if for no other reason than to keep us reminded that we have been called to preach the Gospel to *all* men.

More than 50 baptisms so far in 1958! This youngster has just been baptized at Community Lutheran.



Two buses, owned by the congregation and the mission, pick up Sunday school pupils throughout the widespread neighborhood.

Matthew 7:14 . . . Because strait is the gate, and narrow is the way, which leadeth unto life, and few they be that find it.

NAVIGATING THE NARROW

By Alvin N. Roc

In the southern part of Russia is an inland body of water called the Sea of Azov. About a hundred miles from shore to shore, it lends itself to comfortable and safe navigating. If you were sailing a vessel, and should want to enter larger waters, you would have to head your boat through a narrow strait of water called the Straits of Kerch, and out again into the broader Black Sea. Should you want wider waters still, your craft would have to move through another neck of water called the Bosporus, and out into the long and interesting Mediterranean. If your longing should be for really spacious stretches of water and you should wish to sail the broad Atlantic, again you would face the necessity of navigating the narrows, this time the Straits of Gibraltar. And should you want the most endless reaches of ocean to sail, to reach the mighty Pacific, you would have to maneuver the slow and painstaking Panama Canal or navigate among the reefs and islands of Cape Horn on the southern tip of South America.

Every step of the way from smaller waters to larger would involve the disciplined navigation of some narrows.

While Christ did not use a nautical picture when he spoke of the strait gate and the narrow way that led to life, I believe He did want us to realize that no larger life is reached except through the narrows of discipline, no great freedom is reached except through the painful course of decision, no broad stretches of usefulness will unfold except through self-denial and duty. To drift along in ease opens no doors to life. You can keep sailing along in comfort on the Sea of Azov, but if you want to move in on the intriguing Mediterranean, or the broad Atlantic, or the almost endless freedom of the Pacific, you simply must head into the narrows.

One of the most ruinous errors in our thinkin past half century has been the idea that progress evitable. We have been told that the universe has n upward slowly throughout billions of years, fron minute to the massive, from the simple to the com That was an intriguing thought. We then leap the conclusion that man himself was inevitably m upward in a mighty spiral. We had come fron fish and beasts, and were on our way to beco angels. Our hatreds and brutalities were but hang from the jungle age. For the moment it might seem that we were growing worse. But, cheer u really are on the upward swing. Progress is the nature of life. All we need to do is drift along drift is up.

This habit of thinking, I repeat, has been most ous. It has made of us a generation of optimistic pletons. No man, nor nation, nor age drifts to h and broader levels of life. No ship drifts throug Panama Canal to the Pacific. It takes precise an ciplined navigation and seamanship to move th the narrows out into the freedom of the broader v

The Narrows of Life: *Duty*

There are three narrows of life which every must navigate if he is to live free and full. The is duty. It would be pleasant if we could live abun ly without facing the straits of duty. If I coul just as I please, and still come out with a rich happy life, that would be comfortable indeed. But in the conscience of every man there confronts h solemn "thou shalt." If he steers away from it, he

turn his back upon freedom and happiness. It may seem painful for the moment to do what duty tells you to do, but once you have navigated through those narrows, you sail out upon waters that are broad and deep and peaceful. Had you refused to come to terms with duty, you would have remained within the petty circle of selfishness and guilt and remorse.

Long years ago a great king, David of Israel, tried to escape these narrows. His conscience kept tormenting him, until it seemed that day and night the hand of God weighed heavy upon him. He had sidestepped duty, and life squeezed all joy and peace out of his nights and days. Such is the inner biography of every man who tries to find happiness without going through the passageway of duty. In the hymn, "Faith of our Fathers," this same truth appears in the refrain:

Our Fathers, chained in prisons dark,
Were still in heart and conscience free.

They were sailing the broad expanse of the inner Pacific, because they had navigated boldly through the narrows of duty.

Decision

The second narrows is decision. To make a choice is always a painful thing. Watch a woman trying to decide which dress to buy. Even as simple a decision as that may be so painful that finally to escape her anguish she may ask the clerk to decide. Every day you are faced with decisions, most of them far more vital than dresses. You must choose between the favor of the crowd and a course you know to be right.

As a student, shall I cheat in the examination, or shall I take a failing grade? As a girl, shall I conform to the low moral standards of the gang, or shall I go my lonely way? As a business man, shall I charge the profits I can get, or shall I take only what is fair? As an office seeker, shall I declare my convictions and lose the election, or shall I promise what they want and win? These are decisions that tower like threatening crags and boulders in the path of my little ship. Shall I obey God and get a cross, or shall I yield to men and get a crown? Many a man has yielded to get something he thought was a crown, only to discover that it became a cross on which every happiness and joy he ever had was crucified. And some men have chosen the cross, to discover that in the cross they had the crown of an inner peace and tranquility that all the empires of earth could not award. It takes real seamanship to pilot your life head-on into the straits of a solid, honest decision for that which is right. But there is no other way, unless you want your craft to drift around and around in the shallows and shoals of life.

Discipline

The third narrows is discipline. No runner ever won the 100 yard dash, amid the applause of a thousand voices, without a long and tedious period of discipline. There is no victory without training. The ease and freedom of a brilliant piano performance is the finished mastery of years of discipline, most of it tedious, exacting, and uninteresting. Whenever you find a man free from prejudice, you can be sure that this freedom has come from a life-long habit of intelligent faithfulness to the thousand details of truth. When you see a man free from hatred, you see a man who through painful discipline has mastered his temper and controlled his passions. Discipline involves repetition. The nimble violin fingers of a Fritz Kreisler were not always so free and spontaneous. Every muscle in those fingers had undergone repetitious training before they finally flowed in their rich and varied movements.

As a nation we are an undisciplined people. So much can be done by pushing buttons and turning switches that we have lost the necessity for skills. That is not serious, mechanically. But character itself is not turned on by a whim, like a faucet. A thoroughly honest man is the product of a life-time of vigilant training. A reverent mind and heart stems back to chubby hands folded in prayer, up through years of habitual attendance at Sunday school and church services, and on into a life which many times a day faces God in thankfulness and praise. As a pastor, I have stood at the bedside of the dying, and have attempted to lead sorrowing friends to the peace of God's great comfort; and, I have sometimes felt that it was as futile as placing Beethoven's music before a man who had never even practiced the scale.

A rich religious life yields itself only to those who have engaged in the long discipline of hearing God's Word and finding Him in daily prayer. The Mohammedan who three times a day faces toward the city of Mecca in prayer to Allah may be worshipping the wrong God, but the act of worship itself is not to be scorned. We of the Christian faith ought to covet and cherish for ourselves a fresh attention to the simple disciplines of table prayers, family worship, regular church worship, and regular tasks of service within the church and community, if the great faith we have shall be ours in rich measure. Discipline, like the other narrows, may be unexciting and tedious to navigate, but it leads out into ever greater waters.

These are the three Ds: duty, decision, discipline. Facing them and navigating through them will lead to life abundant.

Editorials...

"Of Whom the World Was Not Worthy"

The daily press has not had a great deal to say about what has been happening in the Church in Hungary recently. We have seen only one story, giving the news that Bishop Lajos Ordass has been deposed as Bishop of the Southern District of the Lutheran Church in that unhappy land. Several months ago, it was announced that he had been deposed in the Northern District and that he was no longer the Primate of the entire Church.

The information about Bishop Ordass which is included on our news pages this week is the most recent we have. It is possible that there will be further word before we go to press, in which case we will attempt to incorporate later information.

It is anything but easy to give an objective interpretation of the church situation in Hungary. Nor, for that matter, can one readily isolate that situation from similar situations in other Communist-dominated countries. For example, *Religious News Service* has recently carried stories from both East Germany and China which could well be placed side by side with the stories from Hungary as presenting a definite pattern.

From East Germany comes information that "Communist propaganda efforts to induce East Germans to substitute Communist rites for Christian ceremonies have reached an unprecedented height in recent weeks." The story goes on to say that, in addition to the "dedication ceremonies" with which we have become acquainted during the past years, there are now "name-giving ceremonies," "Socialist weddings," and "Socialist funerals." It is easy to discern the pattern. The effort is being made to set up rites and ceremonies which shall exactly parallel the rites and ceremonies of the Christian Church. Pressure in varying degrees is said to be placed upon Christians to participate in these ceremonies, and especially upon Christian parents to force them to let the state have its way with their children.

From Communist China comes a lengthy story concerning two Roman Catholic priests who were released from detention the middle part of June. There can be no doubt from what these men tell that they suffered persecution and that the Communist government of China is continuing with its two-fold program: first of setting up a puppet church, and secondly of persecuting those who adhere to their Christian faith and principles.

When we still at times read articles and even people who should know better speak about the ings of the Communist system, we wonder wh they are completely impervious to what is actually g on in East Germany, China, and Hungary and r other places.

From a somewhat objective point of view, no d the greatest lessons lie just there. Surely, in the r of no thinking person can there be any question that Communism is a religion, that it can tolerat opposing religion, and that in the struggle bet Communism and Christianity there may perhap defeats, but there can never be surrender or compro on either side. As it appears to me, the situatio as simple as that.

However, perhaps it is not the objective view of things which lies closest to us. We translate all incidents into terms of the individual, and so our ments tend to become subjective rather than obje

Take a man like Bishop Ordass. After preparing material which appears on our news pages this w we turned back to the issue of Lutheran Herai September 3, 1957, and reread the sermon Bishop O preached in Minneapolis at the opening of the theran World Federation Assembly. The scene of evening came back, and we pictured again the gaunt figure of the much-persecuted Bishop of the theran Church of Hungary as he addressed n 18,000 of us. Above all we took note once mor these sentences from the conclusion of his sermon

"You have heard these words from an aging dis of Christ. This disciple would now in concluding formal message give a personal testimony to his and Savior. He would like to say how many time his life he has experienced the forgiving grac Jesus Christ. And he would also like to say that w he was in bondage in the most literal sense of the w Christ gave him royal freedom. And what a joy it to be able to experience this freedom!"

It would be possible to turn to other pages of same volume and remind ourselves of what B Dibelius had to say. Yes, it is possible to take the mony of the two Roman Catholic priests we tioned above. True, we are separated from them in doctrine and in the concept we have of the C tian Church. Nevertheless, one cannot but be d moved at the story of what those men have suf for the sake of their faith and at the staunchne that faith.

The Christian Church has a long, long list of martyrs. Principally, we think of a martyr as being one who is called upon to lay down his life for his Christian faith. From that concept we have the wonderful old saying that "the blood of the martyrs is the seed of the Church." There have been more martyrs, we are told, during the past generation than there were during the first 1900 years of the Christian Church. Let no one dim the glory of the memory of those who have laid down their lives for Christ.

And yet one wonders. Is it not quite possible that men who are called upon to give up everything except life, and to go on living the life of martyrs, are actually the greater sufferers? Who can separate Bishop Ordass the Christian from Bishop Ordass the man? Who can forget what the sort of things he continues to experience are costing him as an individual while he goes on living, and what they are costing those who are near and dear to him? He has a wife, he has children, he has dear friends. Quite possibly, there is more suffering for those who are called upon to go on living than there is for those who can give their lives.

There come to mind the words of the Epistle to the Hebrews which head this editorial. There the great "cloud of witnesses" is described in detail, and, almost as a parenthesis, the words are added, "Of whom the world was not worthy."

Objectively, the very life of the Christian Church is at stake in many of the things which are happening. Subjectively, Christians are reminded of the heights to which Christian faith and Christian love can lead fallible men and women. Truly, these are people "of whom the world is not worthy."

Welcome to Alphabet Land!

The "Norwegian Synod of the American Evangelical Lutheran Church" is no more! In its place is the "Evangelical Lutheran Synod." In other words, the little group we have long known as the "Norwegian Synod" has gotten in step with some of the rest of us and has entered the jungle of Alphabet Land in which exactly one-half the Lutheran church bodies of America wander. With a respectful bow in the direction of the erstwhile Norwegian Synod, we welcome them.

This gives us an excellent opportunity to bring in array before our readers the worst hodgepodge of name confusion that any Christian group in America has ever thought up.

The following eight Lutheran bodies are now citizens of Alphabet Land: AELC, ALC, ELC, ELS, LFC, NELC, UELC, ULCA. Edifying, isn't it?

There are, however, a few Lutheran bodies whose names, even abbreviated, escape from Alphabet Land. They are: Aug., Eiel. Syn., Finn. Ap., Luth. Breth., Mo. Syn., Slo. Syn., Suomi, Wis. Syn. Are you still with us? Put the two paragraphs together, and you have the abbreviation of the names of the sixteen autonomous Lutheran bodies in America.

For the benefit of those who want to probe deeper than abbreviations, we supply the following interpretation:

AELC—American Evangelical Lutheran Church; ALC—American Lutheran Church; ELC—The Evangelical Lutheran Church; ELS—Evangelical Lutheran Synod; LFC—Lutheran Free Church; NELC—National Evangelical Lutheran Church; UELC—United Evangelical Lutheran Church; ULCA—The United Lutheran Church in America.

To continue: Aug.—Augustana Evangelical Lutheran Church; Eiel. Syn.—Evangelical Lutheran Church in America (Eielsen Synod); Finn. Ap.—Finnish Apostolic Lutheran Church of America; Luth. Breth.—Church of the Lutheran Brethren of America; Mo. Syn.—The Lutheran Church—Missouri Synod; Slo. Syn.—The Slovak Evangelical Lutheran Church; Suomi—Finnish Evangelical Lutheran Church; Wis. Syn.—The Evangelical Lutheran Joint Synod of Wisconsin and Other States.

Any lessons to draw? Well, perhaps a few. First of all, we question both the wisdom and good taste of the Norwegian Synod in choosing a name which will inevitably be confused with ours. Especially in Home Mission work we fear that people will fail to distinguish between "ELC" and "ELS."

More important is it to point out what has been happening in this area of names. One by one, the Lutheran bodies of America have been giving up the names they have long borne, names which did more than *identify;* names which actually *described*. Not that they are to be blamed for doing that, of course. As long as our own Church was known as "The Norwegian Lutheran Church of America," it identified us all right, but a good many of us began to find the identification somewhat less than advantageous. Nevertheless, it will have to be admitted that we gave up a description for a mere identification. A number of the other bodies in the alphabet jungle are in the same situation. The names they now bear have little resemblance to the particular character and make-up of the church body.

Things will certainly be simplified if ever the day comes when there is but one Lutheran body in America. We grant that a confusion of names is not a particularly valid reason for Lutherans uniting. However, we would much like to be led out of the alphabet jungle and become simply "The Lutheran Church of America"!

Correspondence

1,000 More Than Enough

►After attending my second convention as an ELC pastor, I thoroughly agree: 1,000 delegates in the new Church is more than enough to handle the business of the Church. My one disappointment in our recent convention is that our Church was not able to speak profoundly on vital current issues: integration, marriage and divorce, social action, etc. But how was this possible with such a large body handling the business? May we look for more of this in the new Church!

I note that many pastors regret giving up what looks more like an "old home week" than a democratic convention. May I suggest something? A great pastors' conclave, held at some convenient setting, say once every five years. The emphasis would be on fellowship, coffee breaks, et al, with some daily hours of inspiration thrown in for good measure.

(The Rev.) Lester W. Hoffmann
San Pedro, California

"How to Celebrate"

►In the June 24th issue of Lutheran Herald I read your editorial on "How to Celebrate." During the month of February our church celebrated its 50th anniversary. You may be interested in our program because it was so very well attended and with great enthusiasm, and it may serve to help in other churches.

Before the January, 1957, congregational meeting our pastor, the Rev. G. O. Halverson, brought the anniversary to the attention of the Board of Trustees with the question, "Do you want to make it a really worthwhile celebration or just an anniversary dinner? If the former, plans should start at least one year ahead of time." The board voted to make the anniversary event one in which the entire church would participate, resulting not so much in a glorified, joyous celebration as in one where real inspirational value would be achieved, where memorial to those of the past would be recognized, where our present would be acknowledged, and where rededication for the future would be founded.

In original planning it was concluded that the more people involved the more interest would be taken. In presenting the original plans many heads were shaken saying it was too broad in scope. As chairmen were appointed and committees elected, however, interest increased. Publicity was given the congregation each month through our *Messenger* so that by the time of the first event, on February 2, considerable enthusiasm had been generated and the whole program was a glorious triumph for our church through Jesus Christ.

R. H. Tobey
Chicago, Ill.

An Unwholesome Trend

►Just a word in approval of and agreement with the letter by Pastor Maakestad of June 17. I too believe that the present trend toward taking the rules of the liturgy so very seriously, is an unwholesome trend; and that the trend toward uniformity is not always in the interest of spiritual progress. We have finally discarded the old traditions of how a church *must* be *built,* and now we build for beauty and usefulness. But in liturgy we are still medievalists. Is it not high time that we devise liturgies and a church year in keeping with the needs of the atomic age? Yours for a functional approach to liturgy.

Martin P. Simon
Editor, "The Christian Parent"
Wheaton, Ill.

Both Lodgery and Wine

►In regard to the Lodgery article, I am a member of the Eastern Star and very proud of it. I am glad the article mentioned the Holy Bible on the Altar, as I find the same Bible and same God in the Chapter room as in the Lutheran Church. Our organization teaches "Your church comes first." A true member would never commit themselves to writing such an article as the Lodgery against the Church.

In the same issue of Lutheran Herald, June 17, the article on Communion, as well as other articles, is a disgrace, I think. To me it has ch ened the Holy Sacrament, as be reading your various articles, C munion was holy and I had n given a thought or taste as to the stance used. I still think dishw could be used and if taken as inter it would be Holy Communion God's blessing. How deep can C tianity be in the ones that pick issue apart? I am ashamed.

Mildred Sandal
Midland, S. Dak

Reply to "A Farmer"

►I've never written a letter like before but I'd like to reply to Farmer" in the June 17 Luthi Herald, regarding pastors' pensi

I'm sure I don't know what pas or farmers' incomes were used basis for his figures. I do know, ever, that many rural pastors are getting adequate salaries. I'm they're not complaining, and I'd they are thankful for the privileg serving the Lord.

Something else I think is more portant: if every church member— tor, farmer, or otherwise, whether or poor—would render unto the that which is the Lord's, there w not be any reason for a shortag pension funds, pastors' salaries, sionary support, or any other pha the Lord's work.

A Read

It's Good Enough for Me!

►I agree with Mrs. John Mar whose letter appeared in a recen sue. I too have criticized the Cat Church. We visited a Lutheran Ch a while ago. For a minute I tho we were in a Catholic Church. I are to change any more, why no all the way and join up with then would be wonderful if we Luthe could get together. But in a free c try I can't see how a few can e to satisfy so many. If as much was spent in trying to gain new m bers as in trying to bring new to older members in whom the hymns and liturgy are deeply bedded, we would be farther a The Old Time Religion is enough for me and many others.

Alf F. Amundson
Cashton, Wis.

For the Family Altar

J. R. Hestenes

Toward the Ninth Sunday After Trinity

Matthew

The Epistle: II Thessalonians 3:10-13 • The Gospel: Luke 16:10-17

Monday, July 28

JESUS SAW HIM

Read Matthew 9:9

As Jesus passed on from there, he saw a man called Matthew.

No sight was insignificant to Jesus, no man was without meaning to Him. Coming away from healing the paralytic, he saw another man who was ready to be healed of paralysis of the soul. The man's name was Matthew. Perhaps other people saw in Matthew only a tax collector. Jesus saw the man. Others may have seen him as just another human being making his way through this life. Jesus saw a person who could be rescued from the bondage of death and made alive for ever and ever.

I thank You, blessed Jesus, for having sight great enough to see even me. And for seeing in me possibilities that I, in my blindness, could not see until you gave me light. In some measure give me eyes to see the eternal possibilities in people. Then let me pray and work that they shall become sons and daughters of Yours. For sight and light, I pray, in Your Name. Amen.

Tuesday, July 29

THE DISSATISFIED

Read Matthew 9:9

He saw a man called Matthew sitting at the tax office.

It is certain that while Matthew did not see God's possibilities in himself, he saw and felt his own dissatisfaction with things as they were. He had a position but he was insecure; he had an income but he was bankrupt. He was an unhappy man. He had come to realize that there was more to life than money, more to covet than position, more to seek than earthly security. He was a man who had begun to discover his soul, and found himself thoroughly unequipped for its care. God was plowing the soil of his heart so that the good seed of eternal life could be planted there.

Make us dissatisfied, O Holy Spirit, with things as they are. If we are far from You, plow across our complacency and break up the cozy pattern of ease before we are forever lost. If we have found in You our salvation and our Life, keep us healthily dissatisfied with today's endeavor that we may grow in grace.

Wednesday, July 30

INVITED

Read Matthew 9:9

And he said to him, "Follow me."

Every person who feels dissatisfied with life, out of joint with God, is given a personal invitation to join company with Him. Matthew was ready for it; his ears were tuned, and Jesus spoke. Perhaps no finer sound ever fell on his ears. It was an invitation to leave his misery and come into the joy of the Lord; an invitation to leave his past behind and go into an adventure with the Master; an invitation to forsake sin and follow after righteousness. As for Matthew, so also for all. Jesus, in His Word, continues to invite. Even today.

O God, how thankful I am that your invitation list is not exclusive; that the only requirement is that I am an unhappy sinner in need of grace. I thank You that I have been honored by receiving the great invitation to eternal life. Without this, life would be meaningless, and I would be lost to despair. How good it is, O God, that Your gracious voice breaks the silence of this night! Amen.

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Thursday, July 31

READY RESPONSE

Read Matthew 9:9

And he rose and followed him.

Matthew, in his misery, was awaiting an opportunity to change things around. And when the moment for action came, he was given the grace to take it. It came in the form of the personal invitation given to him by Jesus. When Jesus said, "Follow me," he stood up and followed him. There was no hesitation; there was no delay; there was no temporizing "Yes, I'll follow, but first let me wind up my affairs." Matthew took action right now. He was afraid not to. Here was what he had been looking for and when he found it he demonstrated outwardly his inward joy.

Patient Jesus, we have a saying, "He who hesitates is lost." This, we know, is true in many matters, and it is tragically true in relation to Your invitation. How many there are who have heard You say, "Follow me," but have hesitated, and have stayed where they are. Give people grace to respond when You call. Help them to hurry from death to life.

+

Friday, August 1

AT WORK

Read Luke 5:29

And Levi made him a great supper in his house; and there was a large company of tax collectors and others sitting at table with them.

It seems that the first thing Matthew did after getting up to follow Jesus was to take Him home to his house. He entertained Him at dinner. Thus he brought a blessing to his home and made his first offering of thanksgiving to his Master. But He honored Jesus too by sharing Him with his associates. Perhaps he knew that among his friends were others who were just as unhappy and dissatisfied as he had been, and wanted them to meet Jesus. Matthew went right to work, bringing Jesus to others.

Happy is every home, dear Jesus, where You are invited to live. Fortunate are the children whose growing up You are present to see; whose play and discipline and training You are asked to supervise. How mightily You can use such a home, O Jesus, in keeping and winning followers. Abide always with us, we pray. Amen.

+

Saturday, August 2

THE APOSTLE

Read Acts 1:13

And when they had entered, they went up to the upper room, where they were staying.

Much took place in the life of Matthew between the time of his calling and the time of his listing with the other Apostles following the ascension of the Lord. How he had grown! More than two years in the personal company of Jesus! How much he saw, heard, learned! Matthew had the Jewish people on his heart. He wanted them to come to the same knowledge that he had been given. He wrote his Gospel with them in mind. He quoted much from the Old Testament to show that Jesus was the Christ who was prophesied of old. Because Matthew responded to Christ he was saved and was enabled to serve gloriously in His Name.

How good it is to see what happens to us when we yield ourselves to Your purposes, O Lord. What changes You make! What channels of service You lead us into! Use us in Your service, O Lord, that our lives may count for You. Amen.

Bishop Lajos Ordass Ousted

Dr. Lajos Ordass, known among Western churchmen as one of his country's most staunch anti-Communist religious leaders, has been removed from his post as Bishop of the Southern District of the Hungarian Lutheran Church.

The Church Council of the Southern District, at a meeting in Budapest, "requested" Dr. Ordass to relinquish his office and named Dr. Emil Koren, Dean of Budapest, to replace him temporarily. At the same time, the Council expressed its gratitude to Dr. Ordass for his work in the past and invoked God's blessing on him.

Dr. Ordass' ouster came less than five months after a Budapest radio broadcast announced that he had to "resign" the post of Presiding Bishop of the Lutheran Church because he found himself "in complete isolation, due to his policy of non-cooperation with the government."

In reporting the new development, the station commented that Dr. Ordass' attitude toward the Communist regime has "always been hostile."

An Aftermath of the Revolt

The removal of Dr. Ordass from episcopal office is one of the most dramatic aftermaths of a short-lived movement among leaders of the Hungarian Church—started in the wake of the revolt of October, 1956—to rid it of pro-Communist officials who had gained office with the backing of the Budapest government.

Dr. Ordass was serving as Presiding Bishop when he was sentenced by a Communist court in 1948 for alleged black market currency dealings. He was released in 1950 after having served 18 months of a two-year term. In the summer of 1956, the Hungarian Supreme Court annulled the sentence "in the absence of any crime committed," and some months later he was reinstated in his office as Bishop of the Southern District.

The office of Presiding Bishop meanwhile had gone to government-favored Dr. Lajos Veto, Bishop of the Northern District, long a foremost collaborator with the Communist regime. Dr. Veto resigned the bishopric after the revolt but the government subsequently ordered his reinstatement.

Dezsery — Churchman Turned Communist

The action of the Church Council in ousting Dr. Ordass was reported also in *Evangelikus Elet,* official Lutheran organ, which claimed that his successor in 1948 as head of the Southern District, Dr. Lazslo Dezsery, was still the real bishop and not Dr. Ordass.

It based the claim on the argument that although Bishop Dezsery resigned at the height of the revolt, he did so under pressure and his resignation was later declared invalid by the Presidential Council of the Hungarian Lutheran Synod. Dr. Dezsery was given a government post after announcing his resignation.

Dr. Dezsery was at one time a supporter of Bishop Ordass in his fight to resist Communist encroachment on the freedom of the Hungarian Churches. He particularly had supported Bishop Ordass in his resistance to the nationalization of church schools.

Subsequently, however, Dr. Dezsery showed a change of attitude toward the Communist regime and eventually became an exponent of collaboration with the government. In the early part of 1948, he was challenged by Bishop Ordass to state whether or not he was a member of the Communist Party. He replied that he was. He afterwards became noted as a leading critic of so-called "reactionary" elements in the Church and vigorously supported the government-approved campaign to weed out anti-government leaders.

According to *Evangelikus Elet,* the Council of the Southern District m special mention of Dr. Dezsery, tha ing him for his good services du the eight years he served as bisho

The Council said that during term of office "good relations were veloped between the Hungarian theran Church and the Hunga People's Republic in building social This good relationship was only porarily disturbed by the counter-r lution."

A spokesman of the Lutheran W Federation and the World Counci Churches issued statements from G va expressing "full confidence" in Ordass.

Dr. Carl E. Lund-Quist, execu secretary of the Federation, said action taken by the Church Cou of the Southern District does not fect Dr. Ordass so far as his o of first vice-president of the LWF concerned. The Federation reaffir the confidence in Dr. Ordass it pressed in a statement last Decem demanding that the Hungarian C munist government rescind its ac in removing him and other church ficials from offices for which they been "freely chosen" by congregati

The LWF official said the Fed tion regarded the removal of Dr. dass as a logical culmination of ev since November, 1956. He was re ring to steps initiated by Lutheran gregations after the Hungarian re to weed out from the Church's lea ship pro-Communist officials who been appointed with the backing the Budapest government.

Dr. W. A. Visser 't Hooft, ge secretary of the World Council Churches, also reaffirmed his staten made in December, declaring that "Hungarian Churches should be g full freedom in choosing the lea they desire." Dr. Visser 't Hooft's s ment said the World Council ports Bishop Lajos Ordass and others in the Hungarian Churches stand for freedom of the Church.

Notes From Synodical Conventions

During the month of June a number of our sister Lutheran Churches held synodical conventions.

The Suomi Synod, meeting for its 59th annual convention in Detroit, Michigan:

Re-elected Dr. Raymond W. Wargelin to his second term as president.

Acted to separate Suomi College, Hancock, Michigan, from the theological seminary and relocate the latter on the campus of Chicago Lutheran Theological Seminary, Maywood, Illinois. The convention vote was 167 to 149 to go through with this affiliation, which had earlier been arranged for. The transfer will be made September 1.

Arranged for a 70th anniversary celebration in connection with next year's convention, which will be held in Berkeley, California. A one-volume history of the Church will be published in the English language to commemorate the anniversary.

The United Evangelical Lutheran Church, meeting at Blair, Nebraska:

As already reported, adopted unanimously all resolutions relating to the forthcoming union of UELC with ALC and ELC.

Adopted its largest Budget in the amount of $630,000, which includes one-third of a "forward phase" plan to raise $257,000 prior to the union.

Re-elected Dr. John M. Jensen, editor of **The Ansgar Lutheran,** official periodical of the Church, a position he has held for twenty-two years.

The Augustana Evangelical Lutheran Church, meeting in Jamestown, New York:

Reaffirmed its hope "that all Lutheran bodies in North America will merge ultimately." Reaffirmed its interest in the union movement involving Augustana, ULCA, AELC, and Suomi.

Voted that laymen may assist in serving Holy Communion.

Made plans for a $4,500,000 appeal for Christian Higher Education in 1960 and 1961. This amount includes $100,000 for the new co-operative California Lutheran College.

Initiated sweeping reforms in its deaconess program, specifically approving recommendations that deaconesses (1) hereafter will be permitted to marry and still remain in service as members of the Diaconate; (2) will be given individual choice in the matter of garb and title; (3) will be commissioned on the same basis as other persons engaged in church vocational services.

The Norwegian Synod, meeting at Mankato, Minnesota, voted to change its name to "The Evangelical Lutheran Synod."

17th Century Studied

An international study conference described as "the first symposium on seventeenth century Lutheranism ever held in America" took place in St. Louis, Mo. on June 9.

Attended by theological professors, clergymen, and lay scholars from this country, Canada and Europe, the conference was sponsored by the Department of Systematic Theology of Concordia Seminary. It was financed by a grant from the Lutheran Brotherhood, fraternal life insurance society.

Dr. Arthur C. Repp, acting president of Concordia, asserted that "the better that American Lutherans understand this era, the better they will understand themselves and the more effective will be their contribution in their ecumenical conversations with other Christians.

"The political events of the era influenced the Church and were influenced by the Church. The relation of the Lutheran Church to Calvinism and to Roman Catholicism entered upon a new phase, the impact of which is still being felt. Culturally, notably in the realm of Church music, it was marked by phenomenal forward strides."

Plan Home for Aged

Lutherans from six synods broke ground in May for the Riverview Lutheran Home for the Aged in Spokane, Wash.

The $2,000,000 project will provide accommodations for 252 residents. The board of directors of the corporation which will manage the home is made up of representatives from the ELC, ALC, ULCA, Lutheran Free Church, Missouri and Augustana Synods.

The building will be three stories high, plus a daylight basement. Donor of the site was 90-year-old Augustana layman, John R. Nolen.

SERVICE TO REFUGEES—Dr. Mark Boegner, president of the French Protestant Federation, and a former co-president of the World Council of Churches; Dr. Elfan Rees, European representative of the Commission of the Churches on International Affairs; and Dr. August Lindt, United Nations High Commissioner for Refugees confer at a meeting at Evian Les Bains, France, of the Division of Inter-Church Aid and Service to Refugees of WCC.

CALIFORNIA FIRST UNIT—The Church of the Holy Trinity, Vallejo, Calif. recently dedicated this first unit of their church plant. Side walls of the worship area are of plate glass, giving worshippers a wide view of the Northern California hills. The Rev. Norman Engebretson is the pastor of this new ELC parish.

Churches

Princeton, Minn.—Glendorado Church celebrated its 85th anniversary June 22 with services both forenoon and afternoon. Former pastor J. L. Moilien, Tacoma, Wash., preached at the morning service. At an afternoon historical meeting, a number of memorials were dedicated. Pastor of Glendorado Church is the Rev. V. A. Jensen.

Silverdale, Wash.—Ground was broken for the erection of a new church by the Silverdale Congregation recently. This is a Home Mission church which is erecting a structure seating 350, at a cost of $75,000. It is expected that the church will be ready for occupancy in about six months. Pastor of the church is the Rev. C. K. Randoy.

Riverside, Calif.—Hope congregation, the Rev. Harvey Sigurdson pastor, broke ground for their new building May 11. The church is being erected on a three and a half acre building site, now an orange grove. Many of the over three hundred trees will be left for landscaping. Cost of the church will be in excess of $40,000.

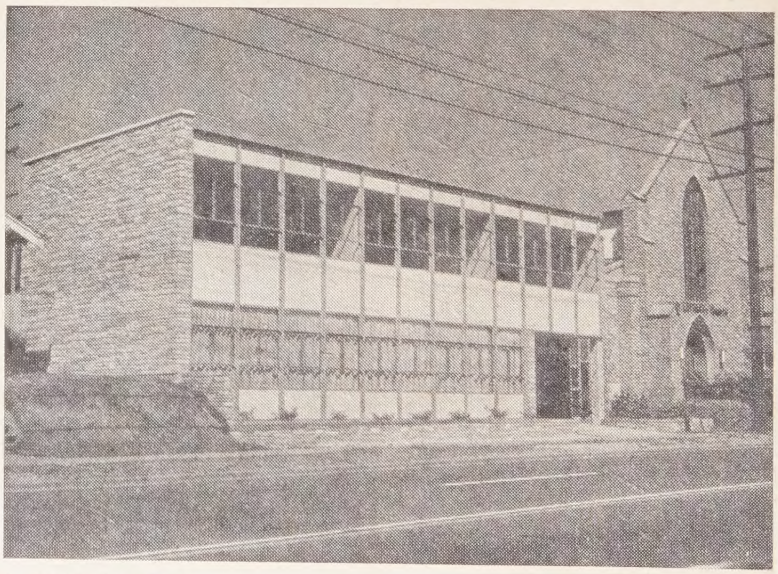
Obituaries

The Rev. Olaf Sahl, McClusky, N. Dak., died in a Minneapolis hospital Saturday, June 21. He was taken ill while attending the General Convention of The Evangelical Lutheran Church. Born in Kenyon, Minn., 67 years ago, Pastor Sahl had served parishes at Ladysmith, Wis.; Orland, Calif.; Warwick, N. Dak.; Bijou, Minn.; Parshall, N. Dak.; Larimore, N. Dak., and McClusky. He had served at McClusky since 1950. He is survived by his wife, one daughter, and two sons. Funeral services were held June 24 at Bethel Church, Minneapolis, of which the family were members during the time they lived in Minneapolis.

Oliver M. Eittreim, chief engineer at KWLC, the radio station of Luther College, died suddenly at his home in Decorah, Iowa, June 11. Funeral services were held at First Lutheran Church, Decorah. Mr. Eittreim was born in Chicago May 11, 1894. His father was a teacher at Luther College for many years. Mr. Eittreim held positions at Luther College from 1921 until the time of his death. He is survived by his wife and seven children. One son, Orrin, was ordained to the ministry of The Evangelical Lutheran Church June 29.

The Rev. Gerhard Ostrem, vete missionary to Colombia, South An ica, died suddenly in Minneapolis J 6. His death followed a brief illn which had necessitated his return fr

Colombia. He is survived by his v and four daughters. Funeral serv and burial were in Alberta, Cana June 12. Born in Newman Gro Neb., May 14, 1900, Pastor Ostr spent the early years of his life Camrose, Alberta, Canada. There attended the public schools and ceived his secondary training at C rose Lutheran College. He then stud at Augsburg College, Minneapolis, Lutheran Bible Institute, Minneapo and Luther Theological Semin Saskatoon, Saskatchewan. He was dained to the ministry in 1945. Pa Ostrem first went to Colombia in 1 and continued as a missionary th with the exception of the time that spent in the United States and Can on furlough and for further study.



EDUCATION PLANT DEDICATED—Pictured is the recently completed educational p of First Lutheran Church of West Seattle, Wash., the Rev. Norris R. Halvorson pa It was dedicated in May by Dr. H. L. Foss, president of the Pacific District. The dec tory sermon was preached by Dr. Fredrik A. Schiotz, president of the ELC. This compl a building project extending over the past several years which included the erectio the church at the right. A new parsonage was also recently acquired by the congrega

ach Sunday listen to

"Lutheran Vespers"

Conducted by Pastor Harry R. Gregerson of The Evangelical Lutheran Church. Sundays at 4:30 p.m. on KSOO and KWLC; 5:30 p.m. on KAIM; 6:30 p.m. on WJMC and KTRF; 7:30 p.m. on WLS; 6:45 p.m. on KFBK; 9:30 p.m. on WNAX and KTW; 9:45 p.m. on KSPR; 10:30 p.m. on WCCO; and short-wave over HCJB (Meter Bands 16-19-25-31-49). Clip this now as a listening reminder!

Changes of Address for ELC Pastors

Herbert D. Amundson, Seneca, Ill., 7-15-58
Aldine E. Anderson, Chap. Office, Federal Medical Center, Springfield, Mo., 6-15-58
Frederick J. Bolton, 900½ Forest Ave., Northfield, Minn., 7-1-58
O. Borge, Rt. 1, Cambridge, Wis., 7-1-58
David J. Campbell, Cornell, Wis., 7-15-58
Ivan B. Fagre, 66 Hayashi Cho, Bunkyo-ku, Tokyo, Japan, 7-1-58
Paul O. Forsberg, Fort Slocum, New York, 4-58
R. J. Grindland, Hazen, N. Dak., 7-15-58
H. F. Hanson, c/o Wm. Nahrens, P. O. Apartado 24, Mexico, D. F., 7-1-58
T. S. Hanson, 261 St. Mary's Blvd., Green Bay, Wis., 6-30-58
B. J. Hatlem, 213 N. Orchard St., Northfield, Minn., 7-1-58
Wm. Humlie, 1206 N. Whitehall Rd., North Muskegon, Mich., 7-15-58
Kent S. Knutson, 2004 Eldridge Ave., St. Paul 13, Minn., 7-15-58
J. A. Korshavn, Simla, Colo., 7-5-58
Wallace A. Larson, Yankton, S. Dak., 7-17-58
Theo. Lerude, Osakis, Minn., 7-1-58
Archie Lovaas, Irene, S. Dak., 7-1-58
Percival Lovseth, Hdqs., Btry 40th F. A. MSL, Group R, APO 185, New York, 7-1-58
Carl E. L. Lucky, Rt. 2, Box 327, Gig Harbor, Wash., 7-1-58
Richard V. Nelson, 1329 Keston St., St. Paul 8, Minn., 7-1-58
Eugene W. Nilsen, 2428 N. Bernard Ave., Chicago 47, Ill., 7-1-58
A. C. Odden, 1702 3rd St. N., Fargo, N. Dak., 7-1-58
Andrew Okland, 345 West K. St., Forest City, Iowa, 7-1-58
P. N. Oklevik, 10671 Groveland Dr., Los Altos, Calif., 7-8-58
Eric Pedersen, 222 Kamiikegawa Cho, Hamamatsu Shi, Shizuoka Ken, Japan, 6-30-58
John B. Rockne, 602 N. Park St., Watertown, S. Dak., 7-1-58
H. O. Scobey, Brandon, S. Dak., 7-7-58
Allen J. Severson, 3378 W. 37th Ave., Vancouver 13, B. C., Canada, 7-1-58
L. O. Sunde, 2100 Los Feliz, Thousand Oaks, Calif., 6-24-58
Morris A. Thompson, Coulee, N. Dak., 6-22-58
Nyer W. Urness, W. 302 Augusta, Spokane, Wash., 7-1-58
P. B. Stolee, 7402 105 A. Street, Edmonton, Alta., Can., 2-26-58

Newly Ordained Pastors

Vincent O. Aaker, Taylor, Wis., 7-13-58
Richard J. Beckmen, Reeder, N. Dak., 6-25-58
Donald P. Blucher, U. S. Army Chaplain School, Fort Slocum, N. Y., 7-8-58
Theodore N. Borgen, Jr., Stanley, N. Dak., 7-15-58
James Edward Braaten, 609 Myrtle St., Austin, Minn., 6-15-58
Clyde E. Brueland, Huxley, Iowa, 7-1-58
John V. Burman, 516 First Ave., Madison, Minn., 7-1-58
James H. Burtness, 905 W. 18th Ave., Albany, Ore., 7-15-58
Merrill J. Carlson, Russell, Minn., 6-1-58
G. Neil Christopherson, Army Chaplain School, Fort Slocum, N. Y., 7-8-58
Wallace B. Cole, Rt. No. 2, Mapleton, Minn., 6-2-58
Robert A. Evenson, Crystal Lake, Iowa, 7-1-58
Wilmer Clarence Friesth, LaSalle, Minn., 6-1-58
Kenneth D. Hansen, 319 E. 8th St., Concordia, Kans., 6-10-58
Robert Harrison, Litchville, N. Dak., 6-1-58
Marvin L. Holje, Woodworth, N. Dak., 6-16-58
Henry L. Johanson, Bryant, S. Dak., 6-8-58
Clarence J. Johnson, Landa, N. Dak., 7-1-58
Robert W. Lea, Primghar, Iowa, 6-24-58

Announcements

Wanted: Fifty used copies of the Lutheran Hymnary, large size with music. Please state price. Chris. Frederickson, Secy., Lake Hanska Luth. Church, Hanska, Minn.

S. Dak WMF Workers' Conference will meet Aug. 5-8 at Augustana College, Sioux Falls, S. Dak.

Rocky Mt. WMF Workers' Conference, July 22-23, Bethlehem Luth. Church, Joplin, Mont. All local and circuit secretaries and officers welcome.

Wanted for use in the Nee-Gon-Nee Church, an Indian mission, used Concordia Hymnals. If any congregation can give such hymnals, they may be sent to Nee-Gon-Nee Lutheran Church, care of the Rev. S. A. Urberg, Mahnomen, Minn.

I would appreciate receiving the names and addresses of any Americans or other English-speaking people who will be living in Oslo, Norway, during the coming months. This will help me to contact them for our new Lutheran congregation in Oslo. Oscar C. Hanson, Dalsveien 46, Slendal, Oslo, Norway.

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

160 acre farm north of Montevideo, Minn., on paved hwy. 1 mi. from school, 2 mi. from Lutheran church. Good bldgs, heavy soil. Being sold to settle estate. Strong Lutheran community. 572-1A

Homes

Modern home in Northfield, Minn., near college. 1 bedroom and bath down, 2 bedrooms and half bath up; full basement, gas heat. Single garage. Lot 57' x 264'. 572-2B

Businesses

General store—nice clean stock; only one in a SW Minn. town. Will sell or rent bldg. Owner retiring. 572-3C

General store in WC Minn. town. Gas pumps, groceries, etc. Good potential. Strong Lutheran community. 572-4c

Automobile dealership (leading make) in NW Ia. town. Inventory of parts and equip. at net value. Brick bldg. 50' x 100' also available for sale or rent. 572-5C

WANTED TO RENT

Homes

ELC college grad, married, desires an apt. in NW Chicago suburb by Aug. 1. 572-6B

A place in Como park area to park a 32' mobile home. Need central location for seminary travel. 572-7B

Business

Want to lease a motel on good hwy, preferably in the West. 572-8C

POSITIONS WANTED

Widow wants permanent position in figure work or bookkeeping in Mpls. Just graduated from Mpls business school. 572-9D

St. Olaf Woman grad with B.M. degree, desires Minister of Music (organ and choir) position in Twin Cities area. 572-10D

Church secretary with experience in typing, filing, shorthand and some bookkeeping desires position in Twin Cities. 572-11D

Responsible seminary couple with new baby will occupy and care for vacant home during '58-'59 school year in Mpls-St. Paul area. 572-12E

HELP WANTED

Middle aged housekeeper wanted in W Mpls ministers home. To live in; good salary, on lake; 1 child age 6. 572-13F

Openings in SW Minn. city school system: High School Librarian, Eng. 10, Spanish, Elementary Principal, and Grade 6. 572-14F

Administrator for 26 bed hospital in NC N. Dak. city. Fully equipped for general surgery and maternity cases, with laboratory and x-ray facilities. 572-15G

Manager for modern dept. store in small progressive NE Wis. town. Salary open. Experience in Penney type chain store desirable. Strong Lutheran community. 572-16G

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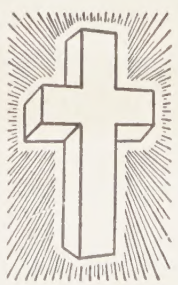

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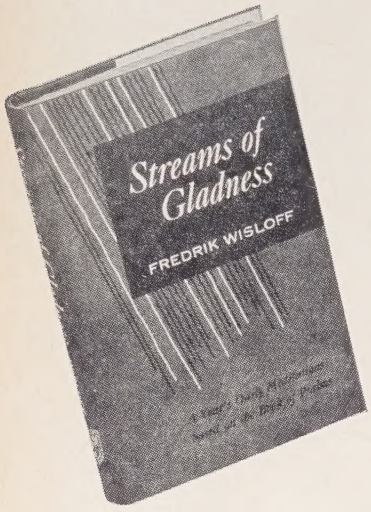

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JUNE 24

Iniquities prevail against me: as for our transgressions, thou shalt purge them away (65:3)

Why is it that God often forgives our iniquities only when they have become too heavy for us?

Because only then will we cry to God for grace. Not everyone feels sin as a heavy burden. Some love sin and desire to live in it. As long as that condition prevails, no forgiveness can be had.

But when the Spirit enters the heart, sin appears in a different light. One begins to detest it, and tries to get away from it. Then the discovery is made that sin has gained a great power, and one cannot set himself free. The guilt and accusation are heavy burdens. The sinner is driven to Christ. And then he experiences salvation. "Iniquities prevail against me: as for transgressions, thou shalt purge them away."

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